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Mr. *Whitman*'s Sermon

On the DEATH of the Reverend

Mr. *Edward Dorr.*

BRITISH MUSEUM

ABLE AND FAITHFUL MINISTERS VERY NEEDFUL FOR THEIR PEOPLE.

A

SERMON,

PREACHED AT *HARTFORD*, ON THE DAY OF THE INTERMENT OF

The Rev. *EDWARD DORR*,

Paſtor of the Firſt Church of CHRIST there,

WHO DEPARTED THIS LIFE OCTOBER 20*th*, 1772, IN THE 50*th* YEAR OF HIS AGE, AND THE 25*th* OF HIS MINISTRY.

BY *Elnathan Whitman*, A. M.
Paſtor of the *South Church* in *Hartford*

And they truly were many Prieſts, becauſe they were not ſuffered to continue by Reaſon of Death. ST. PAUL.

And JESUS ſaid unto her, I am the Reſurrection and the Life; he that believeth in me, tho' he were dead, yet ſhall he live. JESUS CHRIST.

NORWICH:
Printed by GREEN & SPOONER. 1773.

TO Mrs. *Helen Dorr*, the ſorrowful Relict of the Rev. *Edward Dorr*, of *Hartford*, deceaſed, the following SERMON, preached upon the Day of his Interment, as a Token of Reſpect, Eſteem, and Friendſhip, is affectionately inſcribed,

By Her moſt

Obedient humble Servant,

ELNATHAN WHITMAN.

PHILIPPIANS I. 24.

NEVERTHELESS, TO ABIDE IN THE FLESH IS MORE NEEDFUL FOR YOU.

THE Words of my Text are the Words of St. Paul, the great Apoſtle of the Gentiles, to the Church at Philippi. He had been inſtrumental in planting this Church, and he ſeems to have had a particular Kindneſs for it. He was now a Priſoner at Rome, and left theſe new Converts, who had received the Goſpel by his Miniſtry, ſhould be ſtumbled at the Sufferings that had befallen him, and be tempted to think unfavorably of the Cauſe of Chriſtianity itſelf, on the Account of the Sufferings that had befallen this great Propagator of it, he endeavors to guard them againſt this unhappy Effect, by telling them as in the 12th Ver. That the Things which had happened to him, had fallen out rather to the Furtherance of the Goſpel. For as he goes on to ſay in the 13th and 14th Verſes, My Bonds in Chriſt are manifeſt in all the Palace, and in all other Places: And many

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of the Brethren in the Lord, waxing confident by my Bonds, are much more bold to ſpeak the Word without Fear. In the 20th Ver. he tells us what an earneſt Expectation and Hope he had, that Chriſt ſhould be magnified in his Body, whether it ſhould be by Life or by Death. He was willing to leave it to God to determine, in what Way he would make him ſubſervient to his Glory, whether by his Labours to promote Chriſtianity, or by his ſuffering for it; whether by living to his Honor in working for him, or dying to his Honor in ſuffering for him. And then in the 21ſt Ver. he tells us, that his Life was devoted to the Service and Glory of Chriſt, and this he was deſirous to promote; but as for himſelf, he was perſuaded, and confident with the Aſſurance of Faith, that Death would be his own perſonal Gain. And in this Situation, and under theſe Circumſtances, he ſeems to be reduced to a Strait, and knew not what to chuſe; whether to live longer to promote the Cauſe of Chriſt, to which he was ſo intirely devoted, or to die that he might go immediately to the Enjoyment of Chriſt. His Inclination under the Influence of a divine Faith, ſeems rather on the Side of dying. See how he expreſſes himſelf in Ver. 23. For I am in a Strait betwixt two, having a Deſire to depart, and to be with Chriſt, which is far better. But tho' his Inclination was for dying, yet his Judgment was rather to live a little longer in

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the World, for the Service of the Church of Chriſt. This he expreſſes in the Words of my Text, *Nevertheleſs to abide in the Fleſh is more needful for you.* In this Manner are the Words of my Text introduced, and this is their Connection with the preceeding Context. Whatever Inclination or Deſire this bleſſed Apoſtle might have to chuſe Death on his own Account, yet for the Church's Sake, and for the Advancement of the Cauſe of Chriſt, he was willing to live longer, if God ſaw fit, and to wait a little longer for his Reward: For he was ſenſible that the Church of Chriſt greatly needed him, at that Day, when the Harveſt was plenteous, and the Labourers few. But at all Times ſuch able Champions for the Chriſtian Cauſe, and ſuch faithful and zealous Promoters of the Intereſt and Kingdom of Chriſt in the World, are very needful, eſpecially among thoſe where divine Providence has fixed them. This is the View in which I am led to conſider the Miniſters of Chriſt, viz. as being needful for their People: For God is ordinarily wont to carry on his own Cauſe by the Inſtrumentality of thoſe, whom he hath appointed to this Service. Wherefore the Obſervation I ſhall inſiſt upon at this Time is this, viz.

That able and faithful Miniſters are very needful for their People.

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The Continuance of St. Paul in the Exercise of his Ministry, was, we are here told, very needful for the Church at Philippi: And when other Churches are favored with able and faithful Ministers, their Continuance in the Exercise of their Ministry among them is highly needful and useful.

The Institution of the Christian Ministry, was originally designed for the Good of the Church, and the Benefit of all it's Members; and hence we are told that Apostles, Prophets, Evangelists, Pastors, and Teachers, were all given for the perfecting the Saints, and for the edifying the Body of Christ, 'till we all come in the Unity of the Faith, and of the Knowlege of the Son of God unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ, Eph. 4. 11, 12, 13. And that able and faithful Ministers, who are well qualified for their Office, and who discharge it with Wisdom, Fidelity and Diligence, are indeed needful, and highly useful to their People, will appear in the plainest Manner from the following Considerations.

For,

I. *Able and faithful Ministers are spiritual Guides to their People, to instruct them in the Way of Salvation, and in every Part of their Duty.*

One special Design of the Gospel Ministry, is to open and explain the Way of Salvation,

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as it is revealed in the Goſpel; and to inſtruct Men in every Branch of their Duty. Their Work is expreſſed in Acts 16. 17. Theſe Men ſhew unto us the Way of Salvation. Their Buſineſs is to inſtruct Men in every Branch of their Duty, both to God and Men. The Apoſtle Paul tells us, that he was ordained a Preacher, and an Apoſtle, a Teacher of the Gentiles in Faith and Verity, 1 Tim. 2. 7. And as this is one important End of the Goſpel Miniſtry, ſo ſuch Miniſters as are well qualified for their Office, and who are faithful to the Truſt repoſed in them, will apply themſelves with great Care and Diligence, to diſcharge their Duty in this Matter. And in this View, able and faithful Miniſters appear to be highly needful for their People: For notwithſtanding the Goſpel contains a Revelation of the Way of Life, and points out our Duty with great Plainneſs; yet ſuch is Men's natural Backwardneſs to receive Inſtruction in divine Things, and ſo many are their Prejudices againſt the Truth, that there is great Need of ſome public Teachers of Religion, who are able to point out the Way of Life in a plain and eaſy Manner, and who are faithful, in not ſhunning to declare the whole Counſel of God. And when a People are favored with ſuch able and faithful Teachers, and ſpiritual Guides, it ought to be looked upon as a very great and diſtinguiſhing Privilege; and the Continuance of them in

the Exerciſe of their Miniſtry, is very needful, and highly uſeful to them.

II. *The Buſineſs of Goſpel Miniſters, is to inculcate upon their People an immediate Compliance with the Terms of Salvation, and a conſciencious Performance of their Duty; and therefore the Continuance of ſuch as are able and faithful, is very needful for them.*

The Corruption and Depravity of Human Nature, in our preſent fallen State, is ſo great, and ſuch is the natural Enmity of our Hearts againſt the Methods of recovering Grace, and the Way of Salvation revealed in the Goſpel, that there is great Need, not only of our being inſtructed in the Way of Salvation, with great Plainneſs, but there is alſo Need of our having our Compliance with it enforced upon us by the ſtrongeſt and moſt powerful Motives: And it is one Part of the Work and Buſineſs of Goſpel Miniſters, to urge, and endeavor to perſuade their People to an immediate Compliance with the Way of Life. For this End they are to make Uſe of every Conſideration that is ſuited and adapted to perſuade them hereunto. They are to exhort with all Long-ſuffering and Doctrine, according to that in 2 Tim. 4. 2. And it is a great Bleſſing to a People, to have ſuch a Miniſter, as is well qualified to perform

form this Part of his Work, and faithful and diligent in the doing of it; and therefore the Continuance of ſuch Miniſters is very needful for them.

III. *Faithful Miniſters are Inſtruments in the Hands of God, of the Converſion of Sinners, and of promoting the Believer's Growth in Grace; and on this Account are very needful for their People.*

The Converſion of Sinners is a Matter of the greateſt Importance, for unleſs we are converted, we cannot be ſaved; and the Believer's Growth in Grace, is likewiſe a Thing of great Importance, as his Comfort very much depends upon it, and as this is the Means of increaſing his Bleſſedneſs in the future World. Now faithful Miniſters are Inſtruments in the Hands of God, of both theſe; they are the Inſtruments of the Converſion of Sinners. Indeed the Spirit of God is the only Author or Efficient of this mighty Change; and the Believer's Progreſs in Grace and Holineſs, is the Effect of the ſame divine Agency. It is he that begins a good Work in the Soul, that carries it on till the Day of Chriſt, according to that in Philip. 1. 6. But then the Goſpel is the Means of both theſe, and faithful Miniſters are the Inſtruments by which theſe Things are effected. The Apoſtle Paul therefore tells the Corinthians

thians, that in Chriſt Jeſus he had begotten them thro' the Goſpel, 1 Cor. 4. 15. And for the ſame Reaſon, Miniſters are ſaid to be Workers together with God, 2 Cor. 6. 1. And Miniſters are ſaid to be given for the perfecting the Saints, and for the edifying the Body of Chriſt, in Eph. 4. 11, 12. It is therefore a Matter of great Importance, for a People to have ſuch Miniſters as are well qualified to promote theſe important Purpoſes, and who faithfully purſue them in the Diſcharge of their Miniſtry; and therefore the Continuance of ſuch Miniſters is very needful for their People.

IV. *Faithful Miniſters are Watchmen upon the Walls of Zion, and on that Account are very needful for their People.*

The Church of God in the World is expoſed to many Dangers, and ſurrounded with many Enemies, that are continually ſeeking it's Overthrow and Deſtruction. The Devil is it's inveterate Adverſary, who is continually ſeeking it's Ruin, by all imaginable Wiles and Stratagems; and wicked Men are engaged in the ſame Deſign, and act as his Agents in this Matter. The Life of a Believer is a continual Warfare, in which they are expoſed to many Dangers, and Temptations. Now the Miniſters of the Goſpel are appointed as Watchmen upon the Walls of Zion,

Zion, to discover the Dangers to which the Church of God is exposed, and to give the earliest Notice of them, and to guard their People as much as possible against them. And faithful Ministers endeavor to act up to this Character, to warn their People of the Dangers to which they are exposed, and as much as in them lies, to guard them against them; and in this Respect they are often very useful to them, and on this Account are highly needful for them.

V. *Faithful Ministers are Reprovers of Sin, and on this Account are needful for their People.*

It is the Sins of a People that expose them to divine Judgments in this World, and to everlasting Destruction in the World to come. Now it is the Business of Gospel Ministers to bear a Testimony against prevailing Sins, and to reprove for them. 2. Tim. 4. 2. Reprove, rebuke, and exhort, &c. And faithful Ministers will do thus; they will bear a faithful Testimony against prevailing Sins among their People, and use their Endeavors to promote their Repentance, and Reformation, that so Iniquity may not be their Ruin; and in this Respect they are great Blessings to them, and very needful for them.

VI. *Faithful Ministers are very needful for their People, to give Advice and Direction*

to

to them, according as their ſpiritual Caſes ſeem to require.

The Circumſtances of a People committed to the Care of a Goſpel Miniſter, may be very various, and call for a great Deal of Wiſdom, Care and Prudence, in his Dealing with them, about the Concerns of their Souls. Some may be ſecure in Sin, and need to be awakened out of their Security, by the Terrors of Mount Sinai. Others may be enquiring the Way to Life, and need to be inſtructed and directed. Others may be under Doubts about their ſpiritual State, and need to be aſſiſted in the Reſolution of their Doubts, and guarded againſt any dangerous Miſtakes. Others may be guilty of Backſlidings, and need to be excited to greater Diligence, Zeal, and Watchfulneſs. Others may be under Afflictions, and need to be comforted, and directed how to behave under the afflicting Hand of God. Now a wiſe and faithful Miniſter of Jeſus Chriſt, will endeavor to adapt his Directions to his People, to their different Circumſtances, that ſo they may all receive Benefit from him, and hear a Word in Seaſon. And on this Account, wiſe and faithful Miniſters are very needful for their People.

VII. *Faithful Miniſters are Interceſſors for their People at the Throne of Grace, and on this Account are needful for them.*

Prayer

PRAYER is one conſiderable Part of a Miniſter's Work: they are to pray for all Men, for the whole Chriſtian World; but in a particular Manner, they are to pray for the People of their own Charge. The Apoſtle Paul was very particular in his Prayers for the Church at Philippi. And faithful godly Miniſters, will be abundant and fervent in their Prayers for their own People. They will be much in Prayer for their temporal, ſpiritual and eternal Welfare. They will be earneſt and importunate in their Prayers for their People, that their Souls may proſper and be in Health; that the Word of God may have free Courſe among them, and be glorified; that Religion may revive and flouriſh among them; that Sinners may be converted, and Saints edified. They will be earneſt and importunate in their Prayers, that none of their People may finally periſh, and fail of the Grace of God. And as the effectual fervent Prayer of a righteous Man and a godly Miniſter availeth much, it muſt be a great Privilege for a People to have the Prayers of ſuch a Miniſter, and therefore they are needful for them.

VIII. *Pious and faithful Miniſters will ſet good Examples before their People, and on this Account are needful for them.*

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THE Influence of Examples in all Caſes is known to be very great, and it is of the utmoſt Importance that Miniſters ſhould ſet good Examples before their People: without this, their Doctrines will be likely to have but very little Effect. But pious and faithful Miniſters will be very careful to ſet good Examples before their People. They will exemplify the Duties they inculcate upon them, and walk before them in that Way of Life, which they recommend unto them; and this will have an happy Tendency to engage them to be Followers of them, wherein they are Followers of Chriſt: and on this Account pious and faithful Miniſters are needful for their People.

I HAVE now finiſhed the doctrinal Part of the Subject—what remains is the Application. I ſhall therefore cloſe with the following Reflections.

APPLICATION.

I. *We may infer from what has been ſaid upon the Subject, that it is a great Favor of Divine Providence towards a People, when they have a wiſe and faithful Miniſter ſet over them.*

SUCH a Miniſter is on various Accounts very needful for a People, as is evident from what

what has now been ſaid. Their ſpiritual and everlaſting Intereſts, are not a little concerned in having ſuch a Miniſter, who is able to be a ſpiritual Guide to them, in the Way to Salvation, and who will faithfully employ his Care in promoting the everlaſting Welfare of their Souls.

II. *We may further infer from what has been ſaid, that it highly concerns a People that are favored with an able and faithful Miniſter, to ſee to it, that they make a right Improvement of ſuch a Bleſſing.*

The beſt Miniſtry may become in a great Meaſure unprofitable, eſpecially as to any ſaving Purpoſe, thro' the faulty and criminal Negligence of thoſe that enjoy it: And therefore, if God is pleaſed to favor a People with ſuch a Miniſter, who is diligent and aſſiduous in his Endeavors to promote their ſpiritual Good, by every Method in his Power, it muſt ſurely be of the higheſt Importance for ſuch a People to take Heed that they don't receive ſuch a Bleſſing in vain. It highly concerns them to take Heed that they do not remain barren and unfruitful under the Labours of ſuch a Miniſter. If this ſhould be the Caſe, their Guilt will be greatly aggravated, and the Pains and Diligence

and Fidelity of their Miniſter, will be a ſwift Witneſs againſt them, and render their Guilt the more inexcuſable.

III. *We further infer, that it is a great Frown of Divine Providence upon a People, when an able and faithful Miniſter is removed from them by Death.*

MINISTERS as well as others are ſubject to the great Law of Mortality. Neither their Diligence, Fidelity, nor Uſefulneſs, nor the great Need their People may ſtand in of their longer Continuance among them, will ſecure them from the Stroke of Death. Our Fathers, where are they? And the Prophets, do they live forever? But when God is pleaſed to call Home to himſelf, any of his Servants, whom he had honored as Stewards in his Houſe, and Labourers in his Vineyard, and who had acquitted themſelves with Diligence and Fidelity in their Maſter's Work; the Frown of Divine Providence upon ſuch a People is very great: For agreeable to what you have now heard, ſuch ſkilful and faithful Miniſters are very needful for a People, and can be but illy ſpared; and therefore the Removal of ſuch by Death, makes a great Breach in the Places where Divine Providence had placed them, and is to be looked upon as an awful Frown of Heaven upon them.

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THIS Church and Congregation have Reaſon therefore to look upon themſelves as being under the awful Frown of Heaven, in the Removal of their late worthy Paſtor, *the Rev.* EDWARD DORR, by Death, who for more than twenty-four Years, has ſerved them in the Work of the Goſpel Miniſtry, whoſe Remains are preſently to be depoſited in the cold and ſilent Grave.

You who have been for ſo many Years under his paſtoral Care, are Witneſſes, with how much Diligence and Fidelity, with how much Tenderneſs and Benevolence he has diſcharged his Miniſtry among you, commending himſelf to your Conſciences in the Sight of God; and I doubt not you will think he juſtly deſerves an honorable and reſpectable Character, now he is removed by Death.

I AM ſenſible indeed, that Funeral Encomiums are apt to be looked upon by many, only as a Piece of Flattery to the Living, and a Compliment to the Memory of the Dead; and therefore that they ought to be given with Caution, and not laviſhed without a due Conſideration of the Merit of thoſe to whom they are applied: But I truſt I ſhall ſtand juſtified to you, and to all that were acquainted with the worthy

worthy Paſtor I am now ſpeaking of, while I mention a few Things in his Character, which ſerve to ſet it in a fair and amiable Light.

His natural Abilities were good, his Underſtanding clear and quick, and his Judgment ſolid and penetrating; and theſe natural Abilities were greatly aſſiſted and improved by a conſiderable Acquaintance with moſt of the Branches of human Literature. But it is more eſpecially proper, that I ſhould conſider him, as to his Acquaintance with Divinity, which his Buneſs as a Miniſter, led him to make his principal Study; and here his Knowlege appeared to be very extenſive, as to theoretical and practical Divinity; his Preaching was well adapted both to inſtruct and edify his Hearers.

In his private Converſation, he was pleaſant, agreeable, and entertaining; free from Auſterity and Reſerve.

His moral Character was unblemiſhed and unexceptionable. He was of a kind and benevolent Diſpoſition, always ready to contribute to the Relief of thoſe that were in Diſtreſs; this his own People have had large Experience of, and I doubt not will readily bear Witneſs to, and I

hope

hope will long retain a grateful Remembrance of.

But the Exerciſes of his kind and benevolent Offices, were not confined to his own People, but were extended indiſcriminately to all, whom he had Opportunity to do Good to: This recommended him to the Love and Eſteem of all that knew him.

His natural Conſtitution was ſtrong and firm, beyond moſt of his Brethren in the Miniſtry, which enabled him to bear Fatigues, and go thro' Difficulties, which few others were able to do; and the Benevolence of his Heart always made him willing to lay out himſelf with Aſſiduity in doing Good to his People, in every Way in his Power.

But towards the latter Part of his Life, he was attacked with a Diſorder (ſuppoſed to be of the paralitic Kind) by which he was greatly weakened, and his Powers both of Body and Mind very much enervated. This Diſorder, tho' it did not make very ſwift Advances at firſt, yet it quickly appeared to have made ſuch an Alteration in him, that he ſeemed not to be the Man he uſed to be. His Sprightlineſs and Gravity were greatly abated,

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and his Fleſh emaciated, and his Strength decayed: And tho' for a conſiderable Time after he was firſt ſeized with this Diſorder, he was able occaſionally to perform ſome Part of his miniſterial Work; yet he ſeemed to be ſlowly, and almoſt imperceptibly declining.

He was not inſenſible that his Situation was critical and dangerous, and the Proſpect of his Recovery was dark and precarious; yet under theſe gloomy and diſcouraging Apprehenſions, he manifeſted a Chriſtian Patience, and Fortitude of Mind, and ſeemed to be deſirous of doing all the Good he could, and many Times exerted himſelf for this Purpoſe much beyond his own Strength.

He ſeemed to enjoy Calmneſs and Peace in his own Mind, with Reſpect to his future and eternal State; and he has told me, while he was able to converſe, that the Expectation of Death was not diſtreſſing to him, and that he had a comfortable Hope that his Peace was made with God. Latterly he has been able to converſe but very little, and that in a very broken Manner.

No Means or Methods that could be uſed, ſeemed to have much Effect towards putting

putting a Stop to the Progreſs of his Diſorder; but as it went on gradually increaſing, it at laſt put an End to his valuable and important Life, October 20th, 1772, in the 50th Year of his Age, and the 25th of his Miniſtry; in whoſe Death we have a ſtriking Inſtance of the Truth of that Scripture Declaration, 1 Pet. 1. 24. That all Fleſh is as Graſs, and all the Glory of Man as the Flower of Graſs; the Graſs withereth, and the Flower thereof falleth away.

But I haſten to conclude my Diſcourſe with two or three particular Addreſſes, ſuited to the mournful Occaſion of this Day.

And,

I. *I would addreſs myſelf to the mournful Relict of that deceaſed Servant of Chriſt, whoſe Death we this Day lament.*

Dear Madam,

An holy and ſovereign God, in whoſe Hand both we, and all our Comforts are, has ſeen fit, in his all-wiſe Providence, to deprive you of your amiable Conſort, the Partner of your Joys and Cares. By this ſore and heavy Stroke, you are reduced to the melancholy and diſconſolate State of Widowhood; but let me entreat you

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to remember that it is God that has done it; all whoſe Ways are Truth and Judgment, and whoſe Diſpenſations are the Reſult of infinite Wiſdom and Goodneſs, even when the Meaning of them is unſearchable by us. And let this Conſideration calm and quiet your Mind under this heavy and afflicting Stroke. You have loſt indeed a near and important earthly Friend, a Friend that was nearer than a Brother; but tho' he is taken from you, as it were in the Midſt of his Days, yet you have Reaſon to believe and hope, that God has taken him to the Enjoyment of himſelf, which is unſpeakable Gain; ſo that he has made an Exchange infinitely to his own Advantage. You may perhaps be ready to think, that he is taken from you, at a Time when you ſtood in Need of his longer Continuance: But God's Time is always the beſt, and he is able abundantly to make up this Loſs to you, in the richer Bleſſings of his Grace. He is now freed forever, from all the Sorrows and Sufferings of this mortal State, and you have Reaſon to hope, that he is now rejoicing before the Throne of God. Let this then be your Conſolation; and tho' you may ſeem to be left alone, and in a diſconſolate State, yet may you find the fulfilment of that gracious Promiſe, which we have in Iſa. 54. 5.

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which will be more than an equivalent for all your preſent Affliction; thy Maker is thy Huſband, the Lord of Hoſts is his Name.

II. *I would turn my Addreſs to the other ſorrowful and bereaved Relatives of this deceaſed Servant of Chriſt, that are here preſent.*

My Dear Friends,

I desire to bear a Part with you, in the Affliction you are now under, and heartily condole with you in your Sorrows. You have loſt a Friend that was near and dear to you, and who you may be ready to think was very needful for you. But the Hand of God ſhould be eyed by you, in this Diſpenſation, which will have a Tendency to lead you to Patience and Reſignation, and help to calm the Tumult of your Minds; and you may derive Conſolation from this Conſideration, that the ſame God, who has removed from you a needful, deſirable, and uſeful Friend, is able to ſupply the Want of ſuch an one in himſelf, by the richer Communications of his Grace, which you may hope for, in the Way of an humble Dependance on him. May the God of all Grace and Conſolation, ſupply all your Wants, from the inexhauſtible Stores of his Grace, laid

up in Chriſt. To his Grace I heartily commend you.

But it is Time that in the next Place,

III. *I direct an Addreſs to this bereaved Church and Congregation.*

My Dear Friends,

I find myſelf very ſenſibly moved and afflicted, with the great Affliction brought upon you, by the Removal of your late worthy Paſtor by Death. It has pleaſed the Lord, to cover this Daughter of Zion with a Cloud in his Anger. Your Paſtor, who ſtood high in your Eſteem, and who was really very needful for you, on all thoſe Accounts, for which a faithful Miniſter has now been repreſented as needful for a People, is taken from you. His Eyes are cloſed in Death, and you will hear his Voice no more. This Breach which is made among you, is wide as the Sea; and none but he that made it can heal it. You are deprived of your Paſtor, and ſpiritual Guide, at a Time when, for Matter of his Age, you might have hoped to have enjoyed his Miniſtry much longer. There is no Doubt a Voice of God to you, in this Diſpenſation of his Providence; and it highly concerns you to hearken to it, and comply with it.

And may we not ſuppoſe, that the Language of this Voice is, Conſider your Ways, and humble yourſelves deeply before the Lord, for your paſt Unfruitfulneſs, under the Miniſtry of your Paſtor, whoſe Voice you are not permitted to hear any more. Repent and turn from your Sins, unto that God, who is teſtifying his Anger and Diſpleaſure againſt you. May you hear and obey, that your Souls may live.

May the great Head of the Church take Care of you, in your bereaved State, while you are as Sheep without a Shepherd, and keep you in Peace while you ſit ſolitary as a Widow, and in his own due Time, provide for you another Paſtor, after his own Heart, who ſhall feed you with Knowlege and Underſtanding.

I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them that are ſanctified.

But I fear I have already tired your Patience. I ſhall therefore only aſk your Indulgence a few Minutes longer, while in the laſt Place,

IV.

IV. *I direct an Addreſs to my Brethren in the Miniſtry, that are preſent upon this mournful Occaſion.*

We have heard in the preceeding Diſcourſe, that faithful Miniſters are, upon many Accounts, very needful for their People; and as it has pleaſed God to commit to us the Work of the Goſpel Miniſtry, let us, my Brethren, endeavor to diſcharge our Truſt, with the utmoſt Diligence and Fidelity, and labour to be as uſeful to our People as poſſibly we can. This is undoubtedly the Voice of God to us, in the Diſpenſation of Providence now before us. We ſee that our Brethren in the Miniſtry, one after another, are called off from their Services, and an End put to their Opportunities of being any longer uſeful to their People. We have a lively Inſtance of this now before us. Our own Turn is coming. Death is at the Door, which will certainly put an End to our Opportunities of labouring any more for the Good of our People; and our Opportunities herefor, may, as we ſometimes ſee, come to an End, before Death actually overtakes us. Let us then be animated to Zeal and Diligence in our Maſter's Work, by theſe Conſiderations. Let us exert ourſelves to the utmoſt, to promote

promote the Intereſt of Religion among our People, while our Opportunities for it are continued, that the Bleſſing of many Souls ready to periſh, may come upon us; that when our Lord comes, to call us off from any further Service, we may be found ſo doing, and may receive his gracious Approbation, and have a diſtinguiſhed Reward of Bleſſedneſs conferred upon us.

WHICH GOD of his Mercy grant, for CHRIST's Sake. AMEN.

[redacted]

6 AP64

An Epitaph,

Wrote by a Friend to the Deceaſed.

HIS Fleſh (where all that Man could boaſt,
Appear'd and ſhone) lies here in Duſt.
Deep humbling Tho't to Senſe; but Faith
Beholds his Triumph over Death!
His Soul enlarg'd in happier Sphere,
Improv'd in all that bleſt us here;
His Body reſts, 'till CHRIST ſhall come
And raiſe it to immortal Bloom:
Then like his Lord the Saint will ſhine
In Glories heav'nly and divine.

[redacted]